

THE ARKANSAS METHODIST

Little Rock, Arkansas,
January 18, 1905.

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No. 3.

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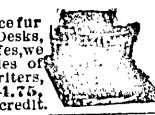
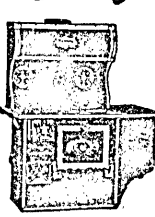
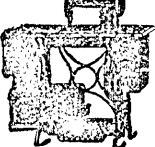
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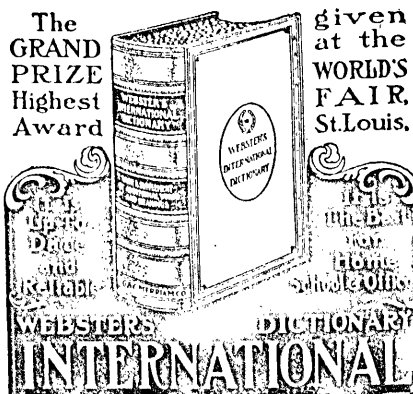
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EDITORIAL NOTES.

Gov. Davis has issued a pardon to C. C. Childers, who on September 28 was convicted in the court of the mayor of Walnut Ridge of carrying a pistol and fined \$50.

We notice that the Florida Advocate comes out in new form, and that it will be published henceforth from Live Oak, Fla. Dr. J. B. Ley is still editor. We congratulate our Florida brethren.

The "Arkansas Methodist" has a subscriber whose paper is mailed to Faith; he recently ordered some books of us, instructing us to send them by express to Grace; the express company by which they were to be shipped is Pacific. Who says this business of ours is not conducted along Christian lines?

We have been compelled to cut down some communications recently sent us. We have been compelled to withhold others. We are very much obliged to every patron who is minded to write us anything; we want communications; but we desire to give the largest possible number a hearing. Our columns are crowded at this time. We ask our correspondents to condense, leaving out matter that is of no general interest.

The legislature could greatly expedite business, save expense, and insure more substantial justice to all concerned, if, instead of considering bills such as House bill No. 23, requiring a depot to be kept at Baxter and House Bill No. 31, granting the railroad the right to erect cattle guards and fence right of way in Polk county, a general law were passed authorizing the railroad commission to settle all such questions. It is unjust to the whole people that the time of its supreme law-making body should be consumed by questions which ought to require judicial and judicial investigation.

Rev. W. R. Richardson, D. D., has resigned editorial control of the Southern Christian Advocate, and has been appointed by Bishop Dun-

can as pastor of our church in Pulaski, Tenn. Dr. Richardson is an old school-fellow of this editor. He was doing excellent work on the Southern, and we regret his departure. We remember to have asked him several years ago how he liked editorial work. He replied that he did not like it; that he did not mind writing the editorials, but he found that the smallest part of his labors; that it was a great bore to him to have to get ready the manuscripts of other people for the printer. We have been able, since entering this office, to understand what he meant. It is often a matter of astonishment how carelessly many people prepare their matter.

Rev. G. H. Waddell, who has been assistant editor, now becomes editor of the Southern. We send brotherly greetings.

Good Roads.

As we go to press the State Good Roads Convention opens its sessions.

The people of Arkansas have become thoroughly aroused to the importance of good highways, hence these conventions are large and enthusiastic and include our most progressive men. A law providing for a State Road Commission will, doubtless, be recommended, and, if carefully drawn, should receive respectful attention from the legislature. A good omen is the adoption by the house by a large majority of a resolution, offered by Mr. DuLaney, providing for a joint committee of Senate and House, to draft a general road law to apply to the State and to supersede all other road laws. While we have many good road laws, such a sweeping measure is necessary in order to simplify them.

To the junior editor of this paper belongs the chief credit for the fact that we have a good roads movement in this State. The "Arkansas Methodist" desires by all honorable means to promote and set forward this good work.

"Finally, Brethren."

From time to time since the present firm took charge of the "Arkansas Methodist" we have made calls through the paper asking that the accounts which had been run up under Godbey & Thornburgh be settled. We have also sent out statements through the mails, or are now sending them out, to all parties whose accounts lie back of the year 1904. We expect to get out the last of these statements by the middle of January. It is our earnest wish that all parties receiving them will give immediate attention to them. We want it understood always that we cherish the very kindest relations with our patrons, and at no time are we disposed to be at all ungenerous with any of them. But the old business of Godbey & Thornburgh we must wind up. We greatly prefer to settle all these old accounts with our patrons without intervention of any collecting agency. Wherever Godbey & Thornburgh offered any concession or compromise of an account, that compromise will be held good by us, provided the account is settled before the last of January. But after the 1st of February all accounts which we have not been able to settle must go into the hands of a collecting agency, and when that is done all offers to compromise them will be withdrawn, for that means additional expense to us. In order to cover this additional expense the agency will have to collect the full amount due us. We do not think that

any reasonable man or woman can expect anything less of us than we are here proposing. It is just and right that we should collect what is due us. We are conducting this business for the church, and it takes not much less than a thousand dollars a month to do it. We cannot make the paper that we ought to make for the Methodist Church in Arkansas unless we make better collections than have been made in the past. We always stand ready to correct all errors in accounts, and we want always to be kind and gentle in our dealings. We have not one patron with whom we would willingly part.

We want it distinctly understood that we do not propose to press anybody who will write us and name a time when payment will be made. Take notice of this. But if we cannot hear from those who owe us, no one can blame us if we take measures to hear. We simply must wind up the old business of Godbey & Thornburgh.

Anderson & Millar.

The Segregation of Taxes.

We commend these sensible words of the Gazette anent the segregation of the taxes:

"Just see how beautifully the segregating scheme would work in a case like this:

Several big cotton plantations form a certain school district. The population of this district consists of the owners of the plantations and their families and the negro tenants and their families. The few whites have, all told, twenty children of school age, while the negro tenants have, all told, 150 children of school age. All the school taxes of this district are paid by the whites. The negro tenants own no land, and if they are assessed on their personalty (a few cheap beds, a stove and some kitchen utensils) the amount of taxes they pay is so small that it is negligible. But how do the whites in this school district get the money with which they pay their taxes? They get it by selling the cotton their negro tenants have raised. These school taxes are used to provide schools for both the white and the negro children on those plantations. But under Senator Jobe's bill all the district taxes would be used to support the school for the twenty white children, while the 150 negro children would be practically denied a school. Yet, indirectly, the negroes and not the whites would pay the taxes, because they would raise the cotton, the source of all wealth in that district.

You could practically deprive of a public school the negroes on these cotton plantations by means of a law to segregate the school taxes, but you couldn't prevent the negroes from segregating themselves to Louisiana, Tennessee or other States where the children might be taught to read and write.

As a matter of fact, with the difficulties of securing labor, we believe the cotton plantations are more than willing to be taxed to provide schools for their negro tenants. We have heard some planters express themselves this way, and one added that he realized that if the school taxes were segregated by law he would have to provide out of his own pocket a school for the negroes on his place.

CONTRIBUTIONS.

Letter From Rev. Frank Naylor.

Dear Brother Anderson—Twenty-three years ago next August I was granted license to preach within the bounds of the Fayetteville District, Arkansas Conference. As I now look back I am amazed at the goodness and mercy shown me by the forbearing and long-suffering Father; nor can I forget such names as Burrow, Babcock, Anderson, Calloway, Harlan, Massey, Great-house, and so many, many others. Some have crossed over the last river, but are living in the imperishable monuments of "their works which do follow them."

When I joined the ministry I joined for the war. Sixteen years ago I transferred to this conference. Then I had not a white hair in my head; now I can almost rival the proverbial Santa Claus. It does me good to read the appointments and see a few of the boys of some pastoral charges of my early ministry filling circuits, stations and districts, such as the Gallows, Larks, Woodruffs. They all come from good stock; as is sometimes said, they were born well.

Then I think of the many good people that were so good to me. On the Goshen circuit was the only "Uncle" Moses Dutton, Dr. Kelley and others; on the Fort Smith Circuit were the names of Woodruff, Maddux, Leard, Peck, Wright, Law and others. At Alma, Howell, Byars, Alvis, Baker, Lark, Galloway and others; at Mulberry, Jeanes, Henry Pyle and others; at Lamar, Cazort, Howell, Huddleston, Garner, Young, Holt, Peebles, and how many more I cannot write now. All this and these crowded into my earlier life only to make memory's walls filled with pictures that make the reminiscences pleasant and profitable. I love this conference but often get home sick.

The "Arkansas Methodist" has been coming to my house for 22 years and it grows better and the cannot-do-without-it feeling increases. You are making a fine paper, one of the best. Long wave and never waver.

We are being treated as well as we deserve. We are up where the Northern brethren are thick and Southern ones sparse, but genuine to the core. The Lord gives us good congregations to preach to and many encouragements. You may call this a personal letter if you wish, just so you do not throw it into that receptacle so horrible to amateur writers. May I not ask an interest in your prayers? Sincerely and always,

Frank Naylor.

Perry, O. T.

Place of the Sunday-school in the Church and World.

The Sunday-school, in my opinion, is the child of Providence, and while the last century was a most wonderful century of developments, of inventions, education, missions, philanthropy, yet the greatest development, I am proud to say, was the Sunday-school. The Sunday-school is now the largest army in the world, and no doubt one of the greatest factors in its civilization. There are remarkable possibilities before this organization. The greatest minds are agreeing that it is the key to some of the greatest problems of our religious and national life. Men at the helm in public affairs are falling in line with this movement. We count among our superintendents, teachers and workers chief justices, congressmen, governors and public men of all classes. We name such men as John Wanamaker, the merchant prince of the world, and superintendent of the largest Sunday-school in the world, a Sunday-school of five thousand people; such men as your own J. W. Martin, our so well loved companion to the Jerusalem convention.

Let us stop and think about the place of the Sunday-school in the world. We as a nation, from the president down, stand upon the princi-

ples of the Bible. Nearly one-fifth of the people of the United States are in this Bible school. Gen. John Jay said: "Our American institutions can be better guarded in the Sunday-school than in the camp." Toward what does a policeman turn his eye to find disorder? A convention like this or a saloon?

Elihu Burrit, the noted advocate of peace, said: "To attempt to measure the influence of Sunday-schools would be like applying a two-foot rule to infinite space, or the measure of a moment to eternity."

There was not a public school like ours today in England or America before the time of Robert Raikes, the credited founder of the Sunday-school. The public school system of today is simply the outgrowth from the Sunday-school. Our public school teachers could not afford to be ashamed of their mothers—the Sunday-school.

Now let us think about the place of the Sunday-school in the church. It is said that if you make the Sunday-school go, you will make the church grow. I have seen this tested time and again. On my last charge we had the first year two hundred increase in the Sunday-school and over two hundred conversions. I am informed that the majority of additions to the church, of conversions are from the Sunday-school. In closing I want to speak of some important problems directly in harmony with my subject. I believe that every boy and girl from five to ninety-five years of age ought to be in the Sunday-school, and I believe this is the key to solve the problem of the salvation of our young men. How easy it would be to get the children to go to Sunday-school if parents would go. All the precepts of a life-time of the parents are nothing compared to actual examples. It is what you do that will affect the child's life, and not so much what you say.

Noah went before his children into the ark and you parents must go with your children to Sunday-school, if you want them saved.

W. A. Swift.

Georgia Musings,

BY GEORGE G. SMITH.

We are very apt, in avoiding one rock, to strike upon another. In our anxiety to make grace free we may fail to consider the estimate God puts upon those virtues which are often found in the unconverted, and to show that salvation is not by works to under estimate the real value of those exercises which precede conversion. I heard the celebrated evangelist, Dr. Munhall, depreciate prayer before conversion. I asked him, "Did I understand you to say a sinner had no right to pray?" "Well, as an American he has a right to do a great many things and prayer is not forbidden, but in seeking salvation it will do him no good." The early Christians put a high estimate on prayer as always preceding faith and conversion. True, they never made it an indispensable requisite. As far as we know the Philippian jailer never prayed, nor did the dying thief, nor did the eunuch of Ethiopia; nor did the woman who was a sinner. These believed at once, and were saved at once; but, as a general thing, faith is always preceded by prayer. Take the case of Cornelius. He certainly was not a believer when Peter came to him, but it was certain he was acceptable to God. He was a devout theist who prayed and gave alms and was seeking God. He had a vision, and he obeyed the angel's voice. He was doing the best he could. He prayed and gave alms.

He did not offer sacrifices. He had never been circumcised. He was not a Jewish proselyte. He was a Roman and a centurion. He had given up polytheism. He feared God. He was devout, and benevolent, though he was no believer in Jesus Christ, and his sins had never been remitted according to God's order, and He had

never received the special baptism of the Holy Spirit; yet he was accepted of God.

If one is so closely theological that he rejects this statement as contrary to orthodox and evangelical dogma, if he clings to the view that there are no good works before justification, that Cornelius was either a Christian or a condemned sinner I can but refer him to the account as given by Luke.

But fearing God and prayer and alms-giving are not sufficient to secure the special and highest blessings of Christianity. They come to us through faith, and faith alone, but when there is an honest and an earnest desire to do God's will he sees to it that we shall know of the doctrine. Cornelius had a vision. The angel who came while he was praying said that he, the proud Roman, should send to a tanner's house in a small city for a Jew fisherman, and teach him what he should do. He called at once for two of his slaves and a detailed soldier, who waited on him and did as he was told.

The devout centurion, when he saw Peter, was ready to give him divine honors. Peter began his sermon by recognizing God's love for Cornelius, and his recognition of his excellence of character, and then told him of Jesus. He wound up his sermon, as he did all, with a practical application and said, "Through his name every one who believed should receive remission of sins." Cornelius now had the power to keep the robe of his own righteousness or accept Jesus. He at once fell in with God's plan and the Holy Spirit fell on them all.

I have known a great many good men in my life who were not Christians. They were near to the kingdom of God, but they were not in it. They did not have the blessings of faith because they did not have faith. I have known some of them in the church, and, alas, I have known not a few benevolent, upright men to trust in what they had done and were doing for salvation. They will find, alas, that there is only one door, and that is Christ. Their prayers and their alms are good as far as they go, but they do not bring remission of sins, or the gift of the Holy Ghost. These crowning blessings only come when there is a simple faith in Jesus Christ.

It is, I think, an act of unwisdom to disparage that morality which is not found in a believer. Men who are not Christians are often more religious than we know, and they feed the hungry, clothe the naked and visit the sick because they feel they ought. God is not unmindful of these acts and labors of love. It is unwise to put such men in the category of the vile, rebellious, unmerciful or inhuman sinners. They have done well as far as they have gone. God's pardoning mercy and his richest gifts are near them, but they are not to be secured by good works, but they have not entered; they are nigh to the kingdom of God, and such men generally do find the door for which they are groping and enter into the way of life.

G. G. Smith.

Love is a great beautifier. The reason is easy to see. Love itself is beautiful and if we give unselfish love a lodgment with us, it is constantly exerting a molding influence upon us.

Love always appears at its best. When it goes wooing, it always chooses the most becoming attire and the most captivating adornments. So love, when it gets possession of a human body, proceeds to mold the face of that body into the most attractive form, for love always seeks to clothe itself in the most attractive garb.

That is the explanation of the transformation that takes place in a woman who is a mother. She may be plain otherwise, but when she bends over her babe in an ecstasy of mother-love, she becomes beautiful. And in proportion as we give place to unselfish love do we become attractive.

There is no masseur like love to work miracles in a homely face. There is no facial specialist who can begin to do as much to make a plain young man or woman attractive, to overcome deformity or hide blemishes, as the magician love can do.

To hate is to become hateful. To love as Christ loved is to become lovely. It is not a cheap recipe, for love costs in proportion to its depth and intensity. But anyone that is willing to pay the price may be beautiful.—Christian Endeavor World.

Chicago Notes.

An Arab Christian, lecturing in Chicago a few nights since, spoke of the difficulty the average Western mind encountered in securing an accurate perspective of Oriental life; the tendency being always to estimate everything by Western standards. For illustration, he referred to the ceaseless Western emphasis upon the poverty, lowliness and obscurity of the Galilean Carpenter. Now the facts are quite the reverse of the Western conception. A carpenter in an Oriental town is a very clever man—is accounted quite superior, intellectually. His profession is one of the highest. Moreover, he is, according to Oriental standards, a rich man. One would secure a better view of the early social position of Jesus by thinking of him as rated like a high-class architect or a civil engineer in our own land. He was not of the lowliest class—hardly even of the middle class of society. There should be more emphasis upon the human side of his self-abnegation—the forsaking a good business, a position of social prominence and influence locally, for the uncertainties of the life of a wandering philosopher and teacher.

The Teutonic mind has infused an immense element of individualism into Christian thought and doctrinal statement. An iron destiny, shaping all things without regard to human will or effort, does not suit the impulses of the Viking blood. Yet this same individualism, reasserted by Luther, has its limitations; and the German poet, Novalis, with other romanticists, endeavors to teach that the individual soul can become fully conscious of itself only as it communes with other souls, and can express itself fully only when it expresses the spiritual experience of all men. In an unfinished novel, the poet sends his hero forth to search for peace of soul; to find "the blue flower" that blooms for him. Like Tennyson's seekers for the Holy Grail, his experiences are varied. In moments of intimate communion with his fellows, in self-forgetful sympathy; at the times when nature even seems transfigured before him, he glimpses the wonderful flower through the mists—he drops the moment's duty and hastens to seize the flower—and it vanishes.

Why do so many working men hate the Christian Church? Whenever this is asked we are promptly met with statistics from some quarter to show that the church has a larger hold upon the masses than ever before. Does that answer the query? Was that fact at all questioned? Were the hold of the church far larger than it is, could we not still legitimately ask, "Why do laboring men so frequently hate the church?"

It is significant that the expression of such a sentiment is most often associated with organized labor movements. The church is held responsible for certain forms of injustice which arouse the hostility of the laboring man. The work done by Lincoln Steffens, Ida M. Tarbell and other diligent investigators enables us to grasp more clearly the laborers' point of view. Our great problem is the problem of respectable rascality; the problem of the ancient Hebrew. Men who would scorn to rob an individual do not hesitate to rob a city. Men who would not steal from their customers steal from the com-

munity. Men who are called "the soul of integrity" in private business are deliberate rascals in public affairs. The most notorious municipal rings are sometimes composed of influential—nay, controlling members—of Christian churches.

The workingman knows it. He knows that the remarkably shrewd evasion of the foreign immigration and contract labor laws, by which vicious illiteracy was imported to displace him, was devised by wealthy church members who employed him. He knows that the great corporation which broke up his little business by bribery of a railroad company is directed by pious deacons. He is, in short, compelled to deal with "Christian" men in a relation which tests the amount of "corporate" conscience they may possess.

To the exposures of "respectable" scoundrelism made by Lincoln Steffens, Ida M. Tarbell, Ray Stannard Baker, we must add now the complaints of the commissioner of immigration. He discusses the surprising acuteness of the "eminently respectable" employer in evading the provisions of the law, and his equally remarkable obtuseness of conscience; he does not believe that he is guilty of any fraud whatever. "A favorite resort of counsel for such offenders is to declaim against the injustice of a departmental ruling adverse to their clients because of the admitted violation of law, since, these ingenuous pleaders say, it is a mere 'technical' violation committed by citizens whose 'law-abiding' disposition is attested by their unquestioned influence in the world of affairs and by their equally unquestionable wealth!"

Boston has had a humiliating experience. Several weeks since Alderman Curley and a brother of his, a member of the State legislature, were sentenced to prison for conspiracy against the federal government. They had impersonated two other men in a civil service examination—"out of pure kindness of heart" they were violating the law and trying to cheat the government. Impudent before and during the trial, they were scathingly rebuked, yet persisted in ridiculing the prosecution, and in posing as persecuted benefactors. The alderman made campaign material of it, obtained a renomination, conducted his campaign from his cell in jail, called upon his constituency to "inflict upon the Good Government Association the rebuke it deserves," and was re-elected by a large majority! And this was not in a slum district, but in one of intelligent, reading, comfortable people. What is to be said of such maudlin sentimentality?

Springfield, Ohio, is also having "experiences." Last March a disgraceful lynching occurred there; the case being peculiarly aggravated by the gross negligence of duty on the part of city and county officials. Since the occurrence the authorities have been equally active in shuffling the blame and in avoidance of unpleasant activity in prosecution. The grand jury scored the officials, but indicted no one. It scored Judge Mower for past leniency to criminals, then indicted fifteen members of the mob for rioting. Mower retorted, criticising the leniency of the grand jury in bringing an indictment for riot against men whose offense under the law was murder. Even this indictment was evidently to be construed in a Pickwickian sense, for the petty jury before whom one of the defendants was tried promptly acquitted him, though the testimony was such that Judge Mower, in dismissing the jury, said, "The evidence of the defendant's guilt was perfectly clear."

Now, all of these things are really one in cause and spirit. One of the largest tasks before the church is the creation of a stronger public conscience, and of an individual conscience that will insist upon the same stand-

ards, the same rigid integrity in all matters of public and communal interest that is expected in private business. There is a decidedly weak-kneed attitude in many a pulpit anent such matters. We have pastors who do not clearly distinguish between the preaching of offensive partisanism and stern emphasis upon the necessity of civic and social righteousness. We should carry the needed education still farther back—begin it in the Sunday-school, public school and high school. Otherwise there will always be a certain plausible basis for the prejudice some men have against the organized Christian church. Conscience must be largely developed in respect to many things concerning which it is now inoperative; and the church is pre-eminently the organized agency for quickening conscience.

It must at the same time be kept in mind that such criticism, the emphasis upon crying needs of the time cannot be legitimately construed as implying a retrogression or apathy upon the part of the church. No one must conclude that our malady is a new one, resultant from cessation of churchly activity. The evil is as old as society; it is simply a yet unmastered enemy. "There remaineth yet very much land to be possessed." We have had civic corruption, corporate consciencelessness, lack of honor and integrity in public and social matters, always with us. The very first election held under the federal constitution was marked by the petty party trickery by which the vote of New York was stolen for Clinton, who was seated in place of Jay, who was elected. It is interesting, as illustrative of a prominent American trait, that this roguery was engineered by means of a "technicality." This haggling over the letter, to the insulting disregard of the spirit, is the root of the worst public evils we have to deplore. The recent—the still unsettled—troubles in Colorado are full of this evil. Law, the spirit of law, conscientious regard for the spirit of law, are to be more and more ingrained into the heart and soul of the people.

Arthur Hadley Goodman.

There's a Story Old and Sweet.

There's a story old and sweet
Which the sons of men repeat,
While the hurrying years go by,
Of a strange, illumined sky;
Of a host who sang "Good will"
O'er the flock on Bethlehem hill;
Of a manger, and a star,
And the travelers from afar:
This the story old and sweet
Which the sons of men repeat.

Year by year they tell it o'er,
How the inn's unfriendly door
Opened unto all beside,
But to her was room denied;
To the maid whose presence sweet,
Glad they should have been to greet;
Then in patience passed she on,
Where the ox and ass had gone:
This the story old and sweet
Which the sons of men repeat.

Bright the star of promise shone,
And before the morrow's dawn
Came a Guest of royal line
To the stable's stall—His shrine;
For the sins that break and bind,
For the sorrows of mankind,
Clad in flesh, the Savior came,
Blessed be His holy name!
This the story old and sweet
Which the sons of men repeat.

So we come each Christmastide
To the manger low and wide,
While the Star with shining ray
Lighteth yet the Bethlehem way,
And the Christ-child blessoth still
Those who climb the Bethlehem hill,
Bidding all, who fain would stay,
By the cradle kneel and pray:
This the story old and sweet
Which the sons of men repeat.

—Jillias C. Nevin.

THE SUNDAY-SCHOOL.

PREPARED BY REV. GEO. MCGLUMPHY.

January 29—Jesus and Nicodemus.

John 3:1-15. (Read John 2:12-3:21.) Memorize verses 14, 15.

Golden Text—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Time—A. D. 27.

Place—Jerusalem.

I—THE KINGDOM OF GOD.

1. It is also called "The Kingdom of Heaven." Nicodemus, as a Pharisee, believed in this kingdom, and daily prayed for its coming. The words of Jesus were not strange to Nicodemus, but it became very evident to him that Jesus' conception of the kingdom of God was radically different from his own. The Jews looked for a Messiah who was to overthrow the enemies of Israel and re-establish the throne of David, who was to conquer all the heathen nations. They regarded themselves, being children of Abraham, as native-born citizens of the kingdom of God. They also considered the proselytes who renounced their heathen religion, were circumcised and baptized as of the kingdom.

2. We, having more light, understand the kingdom of God to be spiritual in its nature; that it was begun on earth with the ministry of Jesus and will be completed in heaven. The kingdom is come when God's will is as fully, freely and gladly done by men as it is by the angels in heaven. The kingdom of heaven, in a word, consists of those who have been borne into it of the Spirit.

II—REGENERATION, THE ONLY WAY INTO THE KINGDOM.

"Except a man be born again, he cannot see the kingdom of God." Vs. 3.

1. There are five kingdoms, to-wit: (1) Mineral; (2) vegetable; (3) animal; (4) human; (5) spiritual. Between each of these kingdoms there is "a great gulf fixed" which no member of any kingdom can of itself cross. There is no process of evolution or growth by which the mineral can become a vegetable, the vegetable an animal, an animal a man, a man become a child of God. This is not theory, it is fact.

2. Man belongs to the human kingdom by his first, or natural birth. Being a man he is splendidly endowed, his history has been a march of triumphant conquest over land, and sea, and sky. More still, he is a moral being, possessing a conscience, and feels obligation. All this is true; yet, as Paul says, in 1 Cor. 15:47, "The first man is of the earth, earthy." The fact that I am a child of Adam gives me dominion over all the kingdoms from the human down to the mineral, but to nothing above me.

3. Repentance is not the gateway into the kingdom of God. "Baptism with water," i. e., repentance, will not enter a man into the spiritual kingdom. Experience, sad, long and repeated, proves that sorrow for sin though united to good resolution, leaves a man unchanged. The very fountains of life must be renewed. Who has not realized this! While without repentance no man can be born again, yet *repentance is not regeneration*.

III—REGENERATION THROUGH FAITH IN CHRIST.

"Whosoever believeth in him should not perish, but have eternal life." Vs. 14.

1. Jesus does not stop with "Ye must be born again;" he goes to declare HOW a man can be born again. His figure of the lifting up of the brazen serpent beautifully illustrates it. It is through FAITH IN JESUS CHRIST. See Num. 21:4-9.

2. There is a great mystery about the process of the new birth. No human mind understands

it, no more than the Israelites understood how they were cured. The process is a mystery but the new birth is a fact.

3. The stricken Hebrew did see the connection between his looking upon the brazen serpent and the healing, but he did see that the swelling had gone out of his body, and he knew his pains had ceased, and he felt the tides of life running strong and free. So it is with looking upon the crucified Christ and being born anew. We do not understand it, but we experience it.

4. Jesus' words are a prophesy of that great lifting up ere long to take place near where he and Nicodemus were talking that night. Already the shadow of the cross was across his path.

SOME REFLECTIONS.

1. "Look and Live."
2. Luther called John 3:16, "The Little Gospel."
3. Better to come "by night" than not at all.
4. Faith is easy if we will, and hard if we won't.
5. "Quit your meanness" does not go to the root of the matter.
6. Many are willing with Nicodemus to say "Rabbi," who are not willing to say with Thomas "My Lord and My God."
7. "Ye must be born again" was uttered to one of the most moral men of the world.
8. How the blindness of Israel's teachers must have saddened Jesus!

THE EPWORTH LEAGUE.

PREPARED BY REV. W. M. WILSON.

The Epworth Leagues of Batesville are beginning to take on new life. It is hoped that they may soon be very active forces in the religious work of their city.

It is with much gratitude that we note the continued prosperity of the Epworth Era. It is paying its way financially, and in real benefit to the church is worth many times what it has ever cost. It is being improved continually and is already worthy of the hearty endorsement and support of all of our people. Let us rally to the support of the editor who is doing such faithful work for the church.

THE EPWORTH LEAGUE READING COURSE for 1905 has been on our table for some weeks. It is made up of Life and Work, a volume of essays by Prof. A. B. Cook; The Christ of Our Novelists, by Rev. H. Walter Featherstone, D. D., and The New Era in the Philippines, by Arthur J. Brown. The price of the set is \$1.40, prepaid, for the cloth binding, \$1 for the paper binding. They may be ordered of Anderson & Millar.

Prof. Cook is a member of the faculty of Wofford College. These essays are highly intellectual, very instructive and quite stimulating. Every Leaguer who reads them will be made better.

Dr. Featherstone is a well known minister of our church, who has from the first taken a great interest in the Epworth League. It is beyond question that most of our young people are going to read novels. We are free to say that they all *ought* to read novels. But we are equally free to say that they ought not to read all sorts of novels. There are very many of them concerning which we say that the only use to which we ought to put them is to kindle fires with them—this or else they will kindle fires in us. We think it eminently wise, therefore, that our Epworth League Board should undertake to furnish guidance in this matter. And Dr. Featherstone has done well indeed in writing the book. We cordially commend it.

We have seen in our church press a criticism of *The New Era in the Philippines*—that it ought not to have a place in our League course

because it defends the policy of President McKinley in taking charge of the islands, and therefore the book meddles with politics. We dissent from this judgment. The broad lines of governmental policy is a proper subject for the study of our young folks, and the fact that some political party has sought to create capital out of the course the government was forced to adopt cannot shut out a study of the subject. Besides the political opponents of the policy have never been able to line up their own party on the issue. There never was anything to do with the Philippine Islands but just what we are doing. The book is written by the secretary of the Board of Foreign Missions of the Presbyterian Church (North), and is an excellent presentation of present life in the Philippines.

\$6,000,000 For Libraries.

Gifts to American libraries amounting to \$6,103,137 were made in the year from June 1, 1903, to May 31, 1904. Of this sum Andrew Carnegie gave \$1,507,600, of which \$970,100 was reported to have been accepted.

The report was read last week at the convention of the American Library Association at St. Louis by J. L. Harrison, librarian of the Athenaeum at Providence, R. I. It covers single gifts of \$500 or more and of 250 volumes and upward.

Five hundred and six gifts are reported, representing in all 137,318 volumes and \$6,103,137. An analysis of the money gifts shows that \$732,359 was given as endowment funds for general library purposes, \$198,654 for the establishment of book funds, \$78,709 for the cash purchase of books, \$1,507,600, of which \$970,100 is reported as accepted, from Andrew Carnegie for buildings; \$2,750,419 from various donors for buildings, \$27,400 for sites and \$642,196 for various purposes. In addition fifteen sites, the value of which is not known, are reported, and also the gifts of buildings and grounds to the amount of \$150,000.

Among the notable collections of books given may be mentioned the Konrad von Maurer collection of German history, comprising 10,000 volumes, from Prof. Archibald Cary Coolidge to Harvard University; the Sidney S. Rider collection of Rhode Island history, a collection of 10,000 volumes, manuscripts and broadsides from Marsden J. Perry to Brown University; a collection of 20,000 volumes on magic from Dr. S. B. Ellison to Columbia College; the private library of 4,000 volumes of the late John Sherman to the Ohio State Library; 8,000 volumes relating to fungi from E. W. D. Howlay to the University of Minnesota, and 2,700 volumes on ichthyology from David Starr Jordan to Leland Stanford Junior University.

Among the interesting gifts may be mentioned a handsome stained glass window, "Hans Christian Andersen With the Children," purchased with money raised by popular subscription and given as a Christmas gift to the children's room of the Milwaukee public library.

The report confines Mr. Carnegie's gifts to the United States. They number 100, and amount to \$1,507,600.

In their distribution the North Atlantic division of States received \$505,800, the South Atlantic, \$100,000, the South Central, \$75,000, the North Central, \$601,800 and the Western, \$225,000.

Of the States receiving the greatest number of gifts, Minnesota ranks first with 13, California second with 12, and Iowa and Wisconsin third with nine each.

There were fourteen gifts under \$10,000, fifteen of \$10,000, sixteen between \$10,000 and \$15,000, six between \$15,000 and \$20,000, five of \$25,000, three of \$30,000, one of \$40,000 and four of \$50,000 or more.—New York Sun.

Our Progress.

We know that all Arkansas Methodism is greatly interested in the success of the "Arkansas Methodist." We cannot get along without a good, strong paper. We are exceedingly glad to report that the business of the paper and the book department were nearly double in November and December just past what it was for the corresponding months of the preceding year. We have just checked up the first half of January, this year. It runs something over 50 per cent better than the corresponding time of last year. Our collections are coming in, in response to our appeal. We thank every one who has heeded our call. We are trying to put this whole establishment in ship-shape. We are not greedy of money personally, but we covet the best of opportunities to serve the church as editors and managers of your business here. Send on, brethren, send on the new subscribers, and continue the work of paying up, and all will be well.

The Good Words That Come to Us.

Our honored predecessor, Dr. Godbey, was in the office recently and took us to task somewhat for our modesty. He suggested that we ought to publish the good words others are saying about the paper. We told him that there had been no lack of such words of appreciation, but that we had held all of them back systematically out of deference to our predecessors. We might have added that our native modesty had also deterred us. That may sound a little strange to some folks, but it is a sober fact nevertheless. The doctor volunteered to mention the matter, and insisted that we had improved the paper, and that it was our duty to look after its interests, without being too squeamish about our predecessors. Well, then, here are a few of the things we have been receiving:

"You are a good editor. I like the 'Arkansas Methodist' better than ever since you came to the helm."—Rev. Edward Thomson, M. D., San Antonio, Tex.

"You have increased both your tonnage and your speed."—Rev. H. W. Brooks, Memphis Conference.

"I note with pleasure the improvement in the 'Methodist' since you have taken charge of it. I have always been fond of Dr. Godbey as an editor, but the paper has taken on new life and shows enterprise of a commendable sort since you became editor in chief."—W. F. McMurry, D. D., St. Louis.

"I am much pleased with the new dress of the paper and with its general get up."—Rev. W. B. Ricks, Louisville, Ky.

"The paper is far superior to what it has been. You take rank among our strongest editors."—Rev. S. F. Goddard.

"You cannot imagine my pleasure in knowing that you and Dr. Millar are running the paper."—Dr. H. R. Withers.

"So glad to see such a marked improvement in the paper, and it just keeps on getting better."—W. W. Garland, Morrilton.

"There is such a manifest improvement all over the 'Methodist' as to cause my good wife to let loose a volley of compliments such as she is seldom guilty of."—J. F. Munday, Russellville.

"Allow me to compliment you on the change in form of the 'Arkansas Methodist'."—Rev. Wm. Sherman.

"The 'Methodist' looks splendid this week."—Rev. B. H. Greathouse.

"Your last issue is first class, and if this is a prophecy of what the paper is to be, you may count on a largely increased patronage in the future."—Rev. J. A. Sage.

"The paper is swinging into line, and will make a grade that has not been made in the past."—Rev. B. A. Few.

Our hearts have been cheered all along by such

words as these. The toil in the offices of the "Arkansas Methodist" has been simply prodigious. We were all raw and awkward; we made many changes that would have required a good deal of time from experienced men; we had the conferences to prepare for and to meet, and the chief editor had his pastoral charge on hand till his conference met. Then came the Christmas rush. We have pulled through it all, and we are straightened out for a year's run. We thank our brethren for every word they have said, and we promise them our best endeavors to make this paper as good as any that comes to their homes. Now roll in the new subscribers.

Memphis Conference Letter.

Those Memphis Conference men, contributed to the church in Arkansas, have excellent rating at home.

There has been a congested condition in the Memphis Conference for several years. Many of our preachers were not receiving appointments commensurate with their ability. A very difficult and serious problem presented itself to the Bishop and his cabinet year by year.

Bishop Key has to a considerable degree reduced the congestion.

To do so he had to take some of our strongest young men from us. They have been in labors abundant and successes not a few.

T. P. Clark is intellectual and an able defender of the Methodist doctrine. On the controverted doctrines, an opposer will find him desperately hard to handle.

He is well-poised, preaches well all the time, and leaves his church in a strong position to accomplish great things for the Master. He will give the people of Stamps, that progressive timber town, something to think of every Sabbath.

G. M. Barton goes to Eureka Springs. He was junior member of one of the strong law firms of Memphis when he yielded to the Spirit's call to preach. He preaches as much in fifteen minutes as most men in an hour. He is extremely modest. In some things he seems to be timid, but in essentials he is very courageous. He is sympathetic and tender to those who suffer. He will be thoroughly tested at this celebrated health resort. Hundreds of hearts and homes there will be blessed by his message of love and Christly presence.

W. A. Swift, by self-denial, has secured a good education and has seen much of the world. He has sought to prepare himself for the pulpit and the pastorate. Hamill says: "The pastor of the future church will be the Sunday-school pastor." If this be true, Swift is the man for the future church. He has the habit of success. Going from us to Illinois, he soon became presiding elder and pastor jointly, building up Sunday-school and church. Since his return to Memphis Conference his labors have been rather remarkably fruitful. "He brings things to pass." He will leave a monumental work behind him at Ashbury.

R. M. Walker, who goes to Booneville, is gentle, loving and brave. His preaching bears these characteristics. Children are properly influenced by him to give their young lives to Christ, while the older members of the church are drawn to deeper experiences of grace. His collections are always in full. He has spent several years at the Vanderbilt and is well prepared to preach or to visit the people. The church at Booneville has no more responsibilities than the positions he has been filling with great acceptability here. He and his excellent family will easily enter the hearts of the brethren of the Arkansas Conference.

B. B. Thomas is a perfect fit for Lonoke. Especially so, if Lonoke has made the advances which have been told abroad. Thomas is a hustler. There is a variety in his preaching which is very acceptable to his auditors. It is also spir-

itual and quite effective. His prayers are unctious and his zeal is evident from what is accomplished in every department of the church work. Lonoke will wish for the extension of the four years' limit at the end of his time.

The Memphis Conference has no compunctions of conscience in sending these brethren to the church in Arkansas. Every one of them has been a soul-winner at home. They will not cease to pray night and day for the churches which they now serve. While the "Methodist" has been a safe vessel under Godbey & Thornburgh, since the new machinery has been put in, she sails several knots an hour faster. Yet she seems just as seaworthy as ever. H. W. Brooks.

The Land o' the Leal.

I'm wearing away', Jean,
Like snaw when it's thaw, Jean,
I'm wearing awa'
To the land o' the leal.
There's nae sorrow there, Jean,
There's neither could nor care, Jean,
The day is aye fair
In the land o' the leal.
Ye were aye leal and true, Jean,
Your task's ended noo, Jean,
And I'll welcome you
To the land o' the leal.
Our bonnie bairn's there, Jean,
She was baith guid and fair, Jean,
O we grudged her right sair
To the land o' the leal.
Then dry that tearfu' e'e, Jean,
My soul langts to be free, Jean,
And angels wait on me
To the land o' the leal,
Now fare ye weel, my ain Jean,
This world's care is vain, Jean;
We'll met and aye be fain
In the land o' the leal.
—Lady Carolina Nairn.

PERSONAL.

Senator S. W. Simpson, of Clinton, called last Friday.

We regret to have missed the visit of Rev. E. M. Pipkin last Saturday, being for an hour or two out of the office.

Nashville Methodists have invited Bishop Galoway to make his home in that city. He has not yet determined the matter.

We were very much pleased to have a visit on the 11th from our old friend, Dr. Adam Guthrie, of Prescott, one of the best physicians in the State, and president of the State Medical Board of the "regulars."

We failed to mention last week the fact that Rev. J. J. Colson has been spending a while in Little Rock, attending upon a sick son. We are glad to report that the son is so far improved that Brother Colson has returned home.

We are glad to note that Hon. John S. Little is doing in Washington what he never fails to do everywhere, standing up manfully for the right. He tells us that our entire delegation from Arkansas are in line on the Hepburn-Dolliver bill, regulating the inter-State traffic in liquors, and that they are all in favor of giving the Indian Territory a sufficient safeguard against being overflowed with whisky when the new State there is admitted. John S. Little is one of the most faithful servants this country has in public life.

Prof. A. H. Shannon, who was for several years very honorably connected with Hendrix College as professor of Latin and Greek, and who went from that institution to Millsaps College, is just recovering from a long spell of illness. For a long time his life hung in the balance. He is at present at Ocean Springs, Miss., resting and recuperating, and expects to be ready for work the coming autumn. We know him to be a gentleman and a scholar. We understand that he has made no engagement as yet for the future.

ARKANSAS METHODIST

JAS. A. ANDERSON, Editor and Publishers
A. C. MILLAR,

REV. A. H. GODBEY, A. M., Assistant Editor

REV. T. O. RORIE, Field Editor

Entered at the postoffice at Little Rock, Arkansas, as second class mail matter.

LITTLE ROCK, WEDNESDAY, JANUARY 18, 1905.

All matter intended to go into the paper must be addressed to James A. Anderson, Editor, 922 1-2 Main St., Little Rock, Ark., and must be written on separate sheet of paper.

All matter for the business office must be addressed to Anderson & Millar, 922 1-2 Main St., Little Rock, Ark. All drafts, postal orders and other remittances of money should be made in favor of Anderson & Millar.

A man wastes his time when he tries to tell a fool anything.

A man makes a serious mistake in life when he undertakes to bore a big hole with a little auger.

Most men have sense to buy with the money, but precious few of us have sense to buy on a credit.

Because you would do the same thing, if you were on the "ground floor" is the reason why you will stand and look on so complacently while the trusts rob you.

When a brother loses a thousand dollars by the accidents of business he makes light of it, but to give a hundred dollars a year to the church he thinks quite preposterous and unreasonable. Yet Brother A reckons himself among the chief supporters of the church.

Will not men who have means send the "Methodist" for a year to some poor widow or afflicted person, who would appreciate it?

We get letters constantly from poor widows who tell us they would like so much to have the paper, but are not able to pay for it.

The church paper is not the property of its editor, so far as its use is concerned, nor is it the personal organ of the editor, but the organ of the church, through which the consensus of views of all the brethren is voiced. Yet the editor presides as a moderator to preserve order and must call a brother down now and then.

Many a preacher has given himself to the ministry conscientiously, and will hold to it till he superannuates, and yet he will murmur at the hardness of his work, and be so listless in its performance that none will give him credit for true devotion, and the church and the Lord would be better pleased to have him quit the work if he will not quit growling.

To set the church upon a higher plain spiritually the preachers must be more devoted and spiritual. It is the character of the preachers that determines the character of the church: it has always been so; it will always be so. Let them discipline themselves more severely and they will have less need to discipline the members.

Lawson's story, "Frenzied Finance," in Everybody's Magazine may not have been written from the right motive, but if you will go to the trouble to read the financial papers, such as The American Banker, The Financial Age and a few like them, you will readily see that he has something on the "boy" in Wall street. Besides the world is waiting to know just the things he is telling. No one outside of the "system" doubts that the business methods of this country need a thorough overhauling. We say on with the light, Mr. Lawson: the people will buy and read your story, and some of them will profit by it.

Prices and Preachers's Salaries.

In fixing salaries of the preachers this year it ought to be remembered that prices are soaring skyhigh. A preacher who is compelled to live on the same salary that was paid him three or four years ago is simply compelled to live on

about 80 per cent of what he had to live on at that time, for 80 cents then would go about as far as a dollar will go now. Food products are high, dry goods are high, everything you buy is high. Let the brethren who fix the salaries of the preachers remember these things, and make the salary accordingly. Moreover, let it be paid more promptly, for that will enable the preacher to buy for cash and at the lowest figures. After all, we do not pay to a man, we pay for the maintenance of the cause of God among us. Treat the matter religiously, therefore.

The Progressive Nature of Sin.

Sin is not a thing, a commodity, which men can take on and unload as they would articles of commerce, or a thing like the hand tools we use to work with. These are articles which are an entity of their own, and are extraneous to personality. You can never participate in sin except it becomes a part of your personality, giving character to your innermost self. It is a deadly spiritual virus, active in the spiritual nature, like gangrene in the blood, a living principle of evil, propagating itself in the life of the personality into which it has been permitted to enter.

Its presence will reveal itself in acts—that is almost a certainty, is a certainty if time enough be given. But the most terrible results of sin are not measured by the outward acts which it perpetrates. These acts may be awful enough, to be sure; they may consist of theiving, lying, murder, incest and such like. Yet in all these cases the damage wrought lies deeper than the value of the stolen article, or the injury done against the person lied on, or the life of the murdered man; the most terrible result is the destruction of the character of the sinner himself, the remediless wreckage of immortality. Whatever wrong you do to your fellowman, there is always there, if we knew it, a deeper wrong to yourself. The end of it is death, death of the inner man, the true spiritual self, eternal death, for a nature so cursed carries no remedy within itself, and can have but one end.

This living, active evil principle within is sufficient cause, however, of all wrong acts. Any being may be depended upon to act according to the nature that it has. Bread thrown to a dog will be transmuted by dog-nature into dog-meat and dog-hair; the same bread thrown to a goose will be transmuted by goose-nature into goose-fat and goose-feathers. A teacher who is the world's best authority on this subject has said that a tree will bring forth fruit according to its nature. The meaning of it all is that a man with this evil principle active in his nature cannot do otherwise than lead a bad life, showing itself in wrong acts. This, then, is the natural foundation for the doctrine of a change of nature, the doctrine of the new birth; it constitutes the reason why "ye must be born again."

But is there not sin in us all, and are we not all therefore going our way to our doom? No; it takes the consent of the will to make this virus an active power within any life. Many of us are conscious of faults, defects and failings. The question is not whether a man is perfect, so much as it is, what is a man's attitude toward his imperfections? If a man has set himself against his sin, if in his heart he has renounced it, by the best way known to him, the sin is not in any real sense his any longer; by the most signal act of which he is capable he has divorced himself from it. Over such a man it will not have dominion, and whether he has realized at once its extermination or not, he has, by his own conclusive break with it, both arrested its progress and provided for its extermination. A power beyond him will take care of the rest. It is when the will consents, and only then, that sin eats into the stamina of life, till the sensibilities become corrupt, false, insane; till the intellect becomes darkened, gradually burning out; till the will

itself is atrophied; till the very outward bearing of the man is changed, so that there is a different walk for him and a different face upon him. Nor does it matter particularly what the specific form of the sin is, the progressive power of it over the nature will be the same.

Is it any wonder, then, that the Gospel meets us upon its very threshold with the demand of regeneration? Is it any wonder that it has a standing demand for us all to pluck out offending right eyes and cut off offending right hands?

Sunday Sickness.

Recently there fell into our hands a little card with the words "morbus Sabbaticus" or Sunday sickness, on one side with some helpful suggestions on the other. It put us to thinking how many of our people are troubled with it.

We ask are you a sufferer? It is a disease common to church members; in fact all others are exempt from its ravages.

There are a few church members free from it; such, for instance, as are devout and faithful to their vows. A great many of our young people are free from it also.

The causes of this much dreaded complaint are hot weather, cold weather, dry weather, wet weather, dark nights, the sudden appearance of company, over work during the previous week, and many other causes of like character. It usually attacks the head, the heart and the feet. The ringing of the church bells brings on the attack, and by the time the second bell is rung the patient is comatose. We have known many cases entirely relieved by the coming in of the wife and children from church.

This complaint never interferes with the patient's appetite; big dinners, in fact, often bring instant relief, especially if the wife or mother was kept at home to cook it. The sufferer is always able to go to the postoffice to get the latest cotton news, and, if the market is favorable to his particular attitude toward it, he is completely restored.

The doctor (the preacher) finds this a very difficult case to properly diagnose, for the reason the tongue will not indicate the true state of the sufferer; in fact, the doctor is not called to the case until it is often too late.

Most of the cases we have known have terminated fatally. This disease is to be dreaded more than the yellow fever or the black plague. Our pastors are the doctors you need, and we are sure they will gladly give you all the attention needed. Send for them.

Vanderbilt Notes.

Just a month ago today the conference met, which marked the close of my brief but delightful pastorate, and appointed me as a student in the theological department of Vanderbilt University. After a very pleasant week at home, and short visits with friends and former parishioners at Des Arc and DeValls Bluff, I reached my destination, and am now settled down to routine work at Wesley Hall. I find things here about as I left them in June, except that the campus, then green with grass and shrubbery, is now brown with fallen leaves and trimmed today with the drifting snow. Entering just three months behind, it will require hard work to graduate with my class, but if health abide I hope to finish at the approaching commencement.

I find Arkansas well represented in all departments. Our contingent at Wesley Hall is increased from last year by the addition of A. E. Southard and Rush Barrett, both old Hendrix boys, and therefore as well as otherwise congenial spirits.

In connection with the Missionary Training School (which this week opened its first session at McKendree Church), we have enjoyed some interesting and able lectures. On Wednesday night Bishop Candler spoke on "Paul, the Mis-

sionary." A great subject, delivered by a master. Large audiences greeted Bishop Galloway on Thursday and Friday nights and were delighted with two magnificent addresses on up-to-date missionary topics. At the close of the service Friday evening a resolution was passed requesting the Bishop to change his place of residence from Jackson, Miss., to Nashville, Tenn. The Bishop promised to give the invitation careful consideration. We esteem it a great compliment to any man when cities vie with each other in securing him for a citizen.

Nashville Methodism is but slightly changed from last year. Those of us who sojourn here from Arkansas suffered a distinct loss in the transfer of Rev. S. R. Twitty to the New Mexico Conference, but we have a staunch friend yet among the pastors, whose home and pulpit are always open to us—A. M. Trawick, who for more than two years belonged to us by adoption. It was a pleasure to see him looking so well. I preached last Sunday at Woodbine, an elegant suburban congregation. Hutchinson.

Reminiscential.

Thornton, Tex., Jan. 3, 1905.

Dear Brother—After the bustle of Christmas, etc., I snatch a little time to read the "Arkansas Methodist" 28th ult. As the frontispiece I find the genial face of our good Bishop Key, calm and serene. Surely grace improves "the health of the countenance." Next, after so long a time dear old Brother Avery has ascended. What a great multitude of spiritual children must have greeted him in the celestial city! I knew him first as our pastor on the old Princeton Circuit, Little Rock Conference. I believe it was '57 or '58. I was then a boy. I thought he was a great preacher. His effeminate voice was melodious "to mine attentive ear." In '75, '76 and '77 I was his pastor at Prescott, Ark., his home being in the bounds of my work at old Midney camp-ground, whither the tribes annually went up, him and his always on the ground. When I first reached the work "Father Avery, what sort of a preacher have we got?" "Very good, I guess; his father was a good preacher, and he used to be a good boy to black boots and catch horses." His benign countenance and sweet, gentle spirit was a benediction to any circle. Ere long I hope to meet him in the Eternal City. Heaven bless his remaining loved ones. And here comes notice of the exit of ex-Gov. James P. Eagle. Yes, he was a broadgauged Baptist. He and another Baptist preacher came to my work in '78 or '79 and began a meeting and "sent for Brother Winburne to help us." We remained under a little brush arbor for about a week and had a glorious meeting. I shall see him again in the sweet bye and bye. And now Brother Jewell is a candidate for the chaplaincy of your legislature. Who could fill it better? A pure, chaste, Christian gentleman. With the exception of a few old "pioneers" who has done more to elevate and build up every interest of Arkansas than Horace Jewell? Yes, I sincerely hope he will be "elected;" it will be a great blessing to the State and her legislature.

N. B.—I haven't seen nor had a line from Brother Jewell since I left Arkansas in '79, hence the above is gratis upon my part. Our people now are a little blue over recent "slump" in cotton. Jacob like, we will have to "limp" more or less till we get home. I guess it's best; just a little prosperity will puff up most of us. Withal we are still fat and well "fixed" and feel in hope.

F. M. Winburne.

Yeast—I see a Philadelphia composer has written a quickstep.

Crimsonbeak—Yes, and I hear they are using it in Chicago for a funeral march.—Yonkers Statesman.

Esteem for the Minister.

The main asset in the outfit of any person is character. This is pre-eminently the case with the minister. Like a woman, his case is hopeless when once public confidence in the perfect integrity of his character is broken. Others may rally and re-establish themselves, but a fallen preacher, never. He may reform, and his brethren may restore to him his place in the fellowship of the church, and may even restore to him his credentials; but, as a rule, the public generally will not again tolerate his ministry.

This may all be wrong. The theory that a man should be forgiven as often as he turns again and repents, is doubtless correct and Scriptural; but experience proves that public opinion will not allow that this includes the restoring of such an one to his pulpit. In repeated instances we have seen this tested, and there is not a case on record, so far as we know, where a minister, once guilty of a gross act of immorality, ever quite recovered from the stigma. Even those once accused of such conduct, scarcely ever fail to suffer a diminution of power for good. Suspicion somehow casts its shadow about such an one, and the busy tongue of gossip finds easy opportunity to throw obstructions in the way of his success.

If these observations are correct, then how delicate a matter is even the reputation of a minister! We cannot wonder that Jesus should have said to his disciples, "Be ye wise as serpents and harmless as doves," and that in all the history of the church, there has been by common consent, a standard of life and conduct for the minister which is apart from that of the Christian in ordinary walks, requiring that he shall be more scrupulous than others, and that, in all holy conversation as well as conduct, he shall be an example to the flock. It is likewise true that he cannot be too careful about furnishing occasion for suspicion of wrong-doing.

On the other hand, how important that all who know these things should guard their speech lest by inconsiderate criticism the minister should be shorn of his strength. While character inheres in the individual, and is what we really are, yet reputation is so closely allied that it matters much what others think us to be. When enumerating the qualities of those who were to be chosen to oversee the affairs of the church, St. Paul did not fail to remind Timothy that they must have a good report of them which are without. He but recognized the well-known principle that no man can succeed in his ministry who does not have the esteem of those to whom he is to minister. The minister can, by his godly and prudent life, command the respect of those who hear him; but it is possible for a good and sincere man to make mistakes for which, being subjected to the fire of thoughtless and reckless criticism, he must suffer great hindrance in his work.

Even a just criticism may destroy a vast amount of good, and a Christian may well resolve to let Satan and his people do all the criticizing. There is precious little good that can ever come of it, and the probability is that every criticism indulged in will linger in the mind of some one for years, to do its deadly work. It was an indication of wondrous practical wisdom in Mr. Wesley to formulate among our general rules one against speaking evil of magistrates and ministers. If law and order are to be maintained, there must be in the State the highest respect for the men who administer the laws. If religion is to be maintained the minister must be held in high esteem as a "teacher come from God." Reverence for law and religion is the foundation of stable society. We tremble when either magistrate or minister can be subjected to the merciless flaying of flippant criticism. It is a symptom of civic and religious decay.

We fear that there exists today a tendency to

take liberties in this respect, unwise and unwarranted. Children of tender years, in many homes, are familiar with the weaknesses and infirmities, real or imaginary, of the man who has been charged with their spiritual oversight. He who at first found a place in their hearts as "the man of God," has gradually lost his grip on them; and, because of criticisms freely indulged by thoughtless parents and others, they are now about ready to join in derision of the prophet and say, "Go up, thou baldhead." Had these children about Jericho been hearing criticisms of the prophet of God? What better are our children if, in their hearts, they deride a minister, who does not pander to their wishes or reach up to their ideal? And what better are parents who have, by thoughtless and inexcusable fault-finding, led their children to look with contempt upon the man for whom otherwise they would have reverence.

It may be that we have over-estimated what seems to us a growing evil, but we plead guilty to a jealousy for the maintenance of the very highest ideal of ministerial character, and a reverence for the minister next to that which we feel for God. These things cannot be maintained without an almost infinite prudence on the part of the minister himself, and of those who are charged with the duty of holding up his hands.—N. C. Christian Advocate.

It is scarcely too much to say that the future of Russia is trembling in the balance. By the liberality of the new minister of the interior representatives of the provincial congresses, or zemstvos, as they are called, have just had a meeting in St. Petersburg. It was made the occasion of some very plain language concerning what the people of Russia think they need and what they want. It has also been the object of a furious attack upon the part of editors and others who speak for the conservative and bureaucratic element in the government. These men, led by the chief governmental representative of the Russian Church, M. Pobedonosteff, who exhibits the usual rabid hatred of the retrograde ecclesiastic for everything in the guise of liberalism, and is besides a man of savage and implacable spirit, as his persecution of Jews and Stundists has shown, declares that the demands of the zemstvos will, if granted, wreck the government. The conference which has just been held had the hardihood, however, to frame their wishes into a memorial which a committee of their own conveyed directly to the czar. The last dispatches at this writing are to the effect that he is seriously considering the memorial, and those who know say that he is not averse to granting his people some sort of a constitution. Thus the future hangs trembling. If Nicholas yields to the liberals, it means revolution, far-reaching and deep-seated, yet perhaps pacific. If he does not, the revolution may come nevertheless, and that in flame and blood. The people will not much longer be put off.—Christian Advocate.

A Mind Content.

Sweet are the thoughts that savor of content—
The quiet mind is richer than a crown;
Sweet are the nights in careless slumber spent—
The poor estate scorns fortune's angry frown;
Such sweet content, such minds, such sleep, such bliss,
Beggars enjoy, when princes oft do miss.

The homely house that harbors quiet rest,
The cottage that affords no pride or care,
The mean that greets with country music best,
The sweet consort of mirth and modest fare,
Obscured life sets down a type of bliss:
A mind content both crown and kingdom is.

—Robert Greene.

An old man was passing the house one Sunday, taking exceeding short steps. A little girl watched him for several minutes, and then said: "Mamma, doesn't he walk stingy?"

CHRISTIAN LIFE.

Key Thoughts.

Matthew—Christ, Son of Abraham, and David's Son and Lord according to promise.

Mark—Christ the servant of his Father and Meeter of Man's need.

Luke—Christ the Son of man in his service among men.

John—Christ the Son of God in the eternal glory of his person and ways.

Acts—Christ in heaven and the energy of the Holy Ghost on earth.

Romans—Christianity unfolded.

1 Corinthians—Church order and discipline.

2 Corinthians—Christian ministry and superiority over all circumstances.

Galatians—Christian blessing contrasted with law.

Ephesians—Christ the measure of Christian standing and blessing.

Philippians—Christian experience.

Colossians—Christ and his glories, the Church's Head.

1 Thessalonians—Christ's coming for the eternal blessedness of his people.

2 Thessalonians—Christ's coming for the eternal judgment of unbelievers.

1 Timothy—Church order according to God.

2 Timothy—Church disorder, and the individual pathway.

Titus—Christian qualifications for ministry, and godly conduct.

Philemon—Christian love counting upon love between brother and brother.

Hebrews—Christ the Apostle, Sacrifice, Priest, and Witness.

James—Christian morality in and out of the church and synagogue.

1 Peter—God's righteous government in relation to the saints.

2 Peter—God's judgment upon the public Christian profession.

1 John—Christ the eternal life and power of communion with God.

2 John—Christ and the truth the safeguard against heresy.

3 John—The pastor's joy in the well-doing of his people.

Jude—Exhortation to constancy in the midst of prevalent corruption.

Revelation—A prophetic forecast of the church's progress until its final glorification.—International Lesson Monthly.

Hints For a Christian Home.

1. We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. Look upon each member of the family as one for whom Christ died.

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If, from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering, and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of everything, and encourage hope.

9. Speak kindly to dependents and servants, and praise them when you can.—Christian Standard.

Sound Sense.

The Virginia-Carolina Chemical Company have recently sent out a letter to their customers, which contains so much sound wisdom that we copy here their letter almost entire: January 5th, 1905.

Mr. Geo. H. Tucker, Manager Memphis Division, Virginia-Carolina Chemical Company, Memphis, Tenn.

Dear Sir: The treasurer of this company is having so many requests to extend notes of some of our customers and patrons, who have not finished paying their bills, and who desire to hold their cotton,—stating that they believe they will get more for the cotton later on, that this company has concluded to issue a general letter on the subject, as follows:

Any farmer or merchant who may owing your division money and who has cotton which he desires to hold, you are at liberty to extend his note for him six months from January 1st., with interest at the rate of 6 per cent per annum, provided he will deposit sufficient cotton to pay the note in any reliable warehouse, and will turn over to you warehouse receipts for same. You are authorized to pay the insurance on said cotton and make no charge against your customer for this item.

We are of the opinion that the acreage last year devoted to cotton was too large, and that it never could have been cultivated in a normal season. The good weather during the spring enabled the farmers to cultivate every acre they planted; consequently the tremendous big crop of this year. As ordinarily it would be impossible to cultivate such an enormous acreage, we believe it would be wise in them this year to materially decrease the acreage. If it was decreased 10 per cent it would mean a reduction of more than a million bales next year, even if the crop yielded as much per acre as it does this year.

It strikes us that what the farmer wants is to make his cotton at the lowest possible cost. The profit derived from growing cotton is not so much the price of cotton as the cost at which the crop has been grown. Mules and horses are high—much higher than a few years ago; the price of farm labor is high and scarce. Therefore every acre cultivated means a large expenditure. It cost more to cultivate an acre of land growing a quarter bale of cotton than one growing a bale. In the latter instance the plant soon grows up and shades the land and consequently the grass does not grow so rapidly or luxuriantly.

The cheapest item that can be used in the production of cotton is commercial fertilizers, used liberally. With a liberal application of fertilizers the farmers can grow a bale of cotton where he has heretofore grown a half a bale, and do it with the same cost of mules and labor, and the additional quantity of seed will more than pay for the extra amount of fertilizers used. Therefore, encourage your customers to reduce their acreage and to increase the amount of commercial fertilizers per acre, believing, as we do, that this is the way and the only way to raise cheap cotton.

Wishing for you a happy and prosperous New Year, and also for our customers and patrons, I am,

Yours truly,

S. T. MORGAN,

President Virginia-Carolina Chemical Company.

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I have made \$500.00 in 8 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$1,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

MRS. W. B.

The Infant Catechism, by Mrs. Thornburgh still stands at the head as the best catechism for little children. If you have not tried it, send for sample copy.

Oils Cure Cancer.

March 18, 1904.

Dr. D. M. Bye, Dallas, Texas.

Dear Sir—I am very sorry I did not let you know sooner. My Cancer has been well ever since the middle of October and there is no sign of a break out at all.

With all the gratitude I can command I will give you my sincere thanks.

MARTHA W. WOOSLEY,
Point, Texas.

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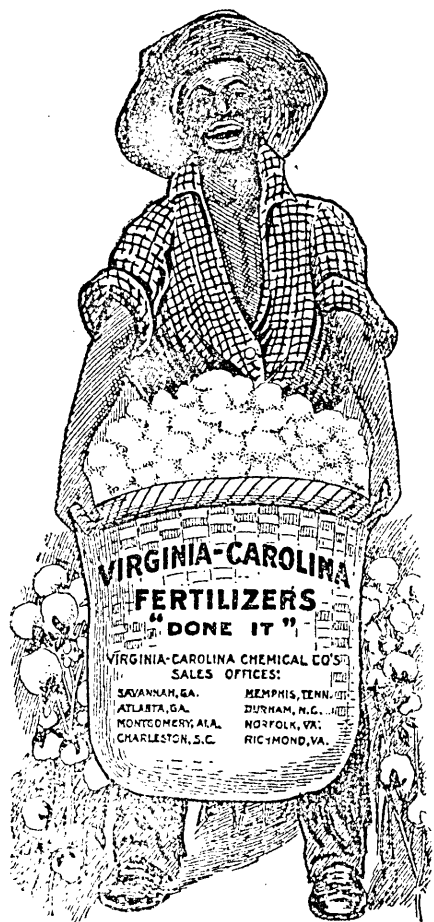
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OUR YOUNG PEOPLE.

Triumphant at Last.

BY RUTH CARR.
CHAPTER III.

Prof. Banks was astonished at the low, cowardly act of Leslie Thornton, for he had never know him to be guilty of anything of the kind before and was inclined to ask leniency for him, at the hands of the school faculty, but when he laid the matter before them, each one said, such a dishonorable act demanded a severe punishment, and he must be made an example of before the entire school.

The fact that his father was wealthy and influential had no weight in their decision of the young man's case.

Early next morning Prof. Banks sent for Maj. Thornton to come to the school building at once.

The Maj. had heard nothing of the matter and was very much surprised and grieved to learn that his son would be guilty of so dishonorable a deed.

When he was informed that Leslie was to be expelled from school, he could say nothing in the boy's defense, for he knew such a malicious deed demanded severe punishment.

As soon as he reached home he sent for Leslie to come at once to the library, where he proposed to make one last strong appeal to his young manhood and honor.

When Leslie entered the door he hung his head in shame, for well he knew that his misbehavior and reckless life were causing grief and sorrow in the home, and putting gray hairs in the temples of his parents. Before Maj. Thornton spoke a word he saw penitence in every line of Leslie's face, and when he had finished talking with him there were tears in the boy's eyes, and for a moment he dared not speak, lest his grief and shame might cause him to burst into sobs. As soon as he could control his voice he said: "Father, I know I've been wild and bad and have done many things to cause you trouble, and I'm very much ashamed of it all, especially this last act of dishonor, but if you will forgive me and try me just once more, I'll make amends for it all, I will, I will, with God's help, do my very best."

Maj. Thornton felt a great pride in his boy at this moment, and putting his hand on Leslie's shoulder he said, "I will trust you, my boy, and may God help you to keep your vow."

On the last day of school a great many people were gathered to witness the graduating exercises and the awarding of the scholarship medal.

The young ladies were beautifully dressed in their soft white dresses and even Jennie wore a stylish white gown trimmed with lace and ribbon.

The essays of the girls and the declamation of the boys reflected great credit upon themselves, as well as upon the painstaking

teachers, who were justly proud of their pupils on this occasion.

Excitement was at the highest pitch, as the audience anxiously awaited the awarding of the medal.

The majority of the girls believed Lillie Bradley would win it, for she had not been absent, nor even tardy, a single day during the entire term, but her deportment record, was far from good and would prove a disadvantage to her.

The boys felt sure Jesse Taylor deserved the medal, for he had given the most perfect lessons, and his conduct had been fairly good, but he had been absent from school three days, and of course this would be very much against him.

All the other girls who were in the lead, Florence Gray, Della Little Jennie Morris and others, had missed one or more days from school.

Lillie Bradley's parents were seated directly in front of the stage and no expense had been spared to have her dressed more handsomely than all the rest.

As the Prof. walked out on the stage, every eye was upon him, and the stillness that followed was awful!

He said before he awarded the medal, he had a very unpleasant duty to perform. He stated how Leslie Thornton had acted very dishonorably, and then announced that the boy was publicly expelled from school.

Poor Haywood and little Pauline! Oh, how the girls all pitied her, as she burst into a hysterical fit of weeping and hurriedly left the room.

Prof. Banks proceeded to award the medal, stating that the pupil receiving the highest average in studies, attendance and deportment would be the winner.

After carefully examining his books, he found that pupil to be—Miss Jennie Morris.

A general applause rang through the building and the girls flocked around her to offer their congratulations.

Lillie Bradley did not join the others, but said, "The ugly thing no

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more deserved it than I did; besides she was the cause of all that trouble with Leslie Thornton and she ought not to get it on that account."

Jennie's face was crimson with blushes as she walked to the platform to receive the beautiful gold medal, but the words of praise from the teacher were more precious to her than anything else.

When she reached home, her aunt and uncle met her at the door, where after giving their congratulations, they presented her with a beautiful gold watch, as a token of their love and appreciation of her diligent work.

Early the next morning, as Leslie Thornton was on his way to his father's office to accept a position as private secretary, he saw Jennie in the flower garden gathering a bouquet of roses. He wished to speak to her but feared to do so, lest she might not reply.

His better nature said, "make a clean breast of everything," but some evil influence within him said, "don't do it, she got you into trouble once."

What must he do? What ought he to do? The two natures fought for mastery, while the poor boy wavered but for an instant only, then remembering his resolve to "do his best" he summoned all the courage he possessed and walked up to the gate. He hesitated a moment, with his hand on the latch, then opened it and walked up to where Jennie was still cutting flowers. Tipping his hat he said:

"Jennie, I've come to beg your pardon for the cowardly trick I played you. I'm heartily ashamed of it all, and with your forgiveness I pledge you my word and honor you will never find aught in me again, but the conduct of a perfect gentleman."

"Leslie," Jennie began as her lips quivered, "I have hoped and even prayed for something to cause you to see your reckless life and try to reform yourself before it was too late, and if it took this unpleasant affair to open your eyes toward your duty to yourself and your parents, then I'm not sorry that it happened."

I freely forgive you, Leslie, and if you ever need a friend to help you grow stronger, don't hesitate to call on me."

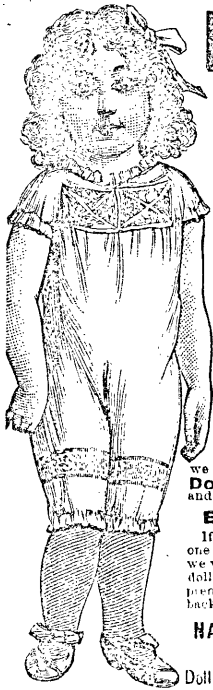
"God Bless you, Jennie," replied the boy, with a quiver in his voice, "I wish I was as good as you are and I mean to be some day—so here's my hand on it."

As Jennie took his offered hand she slipped a beautiful white rose into his open palm and replied.

"Always keep your life as pure and white as a flower, Leslie; place it in your Bible and when you're tempted to do wrong, let it be a gentle reminder—a guiding hand toward the good—the beautiful—the true."

The end.

Life Size Doll FREE



2½ FEET HIGH.

Girls, here is a Great Big Doll; big enough to wear your outgrown baby dresses, which you can put on and off, button and unbutton, to your heart's desire. It is the most popular doll made. Dollie has an indestructible head, golden hair, rosy cheeks, brown eyes, kid colored body, red stockings, black shoes, and will stand alone. It is an exact reproduction of a hand-painted French Doll, beautifully printed on desirable material to be stuffed, and will live in your memory long after childhood days have passed. We will give this beautiful doll absolutely free as a premium for selling only four boxes of our Great Cold and Headache Tablets at 25 cents a box. Write today and we will send Tablets by mail postpaid. When sold send us the money (\$1.00) and we will send you this Life Size Doll which is 2½ feet high, and can wear baby's clothes.

EXTRA PREMIUMS.

If you send us the money within one week after receiving the Tablets, we will send with the doll, 2 smaller dolls as described above, as extra premiums for prompt work. We take back all goods not sold. Address,

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W. H. M. SOCIETY.

EDITED BY

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Little Rock Conference.

Mrs. J. C. Holcomb,
Morrilton,
Arkansas Conference.

Send all communications to the editors.

NOTES FROM WHITE RIVER CON- FERENCE.

The year 1904 has passed into history with its records of joy and sorrow, happiness and misery, successes and failures, and we may well ask ourselves if we are the wiser and better for its many experiences.

The year 1905 with its possibilities appeals to us for more earnest striving for the good, more intense efforts in well-doing, in Christian living and loving.

Opportunities for making the world brighter and better will crowd upon us,—will we grasp them, or let them pass by and then sigh, "It might have been."

Let us profit by the experiences of the old, and face bravely the problems of the new year, relying upon the Giver of wisdom for daily guidance and strength; then our work in our homes, our community, our church, and our missionary societies will not lack in constancy and enthusiasm. The missionary spirit is deepening and broadening among our women, and we shall see greater results in both the Foreign and Home interests.

Moving and reorganizing the school in City of Mexico, added to the already heavy work of the mission school, so overtaxed Miss Case's strength, that she was ordered home by Bishop Candler for rest during the vacation. The few weeks among friends and family brought rest and strength, and she is again at her post in the Mexico city.

Her gentle, firm, intelligent, enthusiastic management is doing much to advance the school among all classes of people there, and it will be our pleasure to support her with our prayers and money.

Mrs. S. H. Babcock.

January 1, 1905.

THE WINFIELD MEMORIAL W. F. M. S.

As the fiscal year of the W. F. M. S. is drawing to a close, we feel grateful that the auxiliary of Winfield Memorial church is still actively at work, endeavoring to spread missionary zeal throughout the entire membership of the church.

Our president, Mrs. Geo. Thornburgh, is devoted to the work, and using her best talent in executing the plans for the year. The week of prayer was observed in a spirit of devotion and consecration that added strength to the society. Although the attendance was not large, the free-will offering amounted to \$9.00 (nine dollars), which we thought very liberal when other obligations of our women are considered. There has been a long list of names added to the roll this year and we expect much encouragement

and help from the new members.

Missionary literature is much appreciated by the Auxiliary, especially our own organ, the *The Woman's Missionary Advocate*; its pages brighten many of our homes and we hope soon to enlarge very materially our subscription list. Our financial obligations are being met promptly. The pledge fund for support of the Little Rock Conference Missionary; the fund for support of Bible women, Conference expense fund, dues, etc., are being carefully looked after and are really a pleasure to the members rather than a burden.

We send New Year's greetings to our sisters in Little Rock District. May God's tenderest care be given you, and a mighty missionary zeal possess you, so when our annual convocation assembles each one may draw near the Holy Altar with the sweet consciousness of knowing that "She hath done what she could."

Your sister in Christ,

Elmira F. Snodgrass.

January 6, 1905.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear breath, mouth and throat; I also

believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

DON'T WAIT.

Take Advantage of Little Rock Citizen's Experience Before It's Too Late.

When the back begins to ache, Don't wait until backache becomes chronic.

Till serious kidney troubles develop:

Till urinary troubles destroy night's rest.

Profit by a Little Rock citizen's experience.

W. H. Tindall, undertaker, residence 517 East Seventh street, a resident of the city for over thirty years, says: "I have not the slightest hesitation in indorsing Doan's Kidney Pills. Symptoms of kidney trouble led me to procure a box at J. F. Dowdy's drug store. There was nothing serious about my case, but as it is always well to attack ailments in the incipient stage I commenced the treatment. Much to my surprise but more to my gratification the symptoms disappeared. I am pleased to recommend so valuable a remedy."

For sale by all dealers. Price, 50 cents per box. Foster-Milburn Co., Buffalo, N. Y., sole agents for the United States.

Remember the name—Doan's—and take no substitute.



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CHURCH AT HOME.

AUVERGNE AND WELDON.
—I am pleased to inform you that after repeated efforts and frequent meetings the official members of Auvergne and Weldon circuit have bought a house and lot with a large barn, good garden and some fruit trees in Weldon for a parsonage, and my post office address is now Weldon instead of Newport.

F. R. Noc.

KINGSLAND.—Editor "Arkansas Methodist": We begin our second year on Kingsland charge with renewed energy. Last year we had great success—fifty-four members were received into the church, and we received \$225 more than was paid the preceding year. And now our people have given us a 2nd year. Last night quite a number assembled at the parsonage and pounded us heavily, leaving our table covered with many good things, besides other valuable presents given. They have our thanks, and we thank God and take courage for the work of another year with these loyal good people.

Kingsland is at the front, and we are praying for great success this year in the name of our Lord.

R. A. McClintock.

MIGHT HAVE SAVED IT

A Lot of Trouble From Too Much Starchy Food.

A little boy of eight years whose parents did not feed him on the right kind of food, was always nervous and suffered from a weak condition of the stomach and bowels. Finally he was taken down with appendicitis and after the operation the doctor, knowing that his intestinal digestion was very weak, put him on Grape-Nuts twice a day.

He rapidly recovered and about two months thereafter, his Father states, "He has grown to be strong, muscular, and sleeps soundly, weighs 62 pounds, and his whole system is in fine condition of health." Name given by Postum Co., Battle Creek, Mich.

It is plain that if he had been put on Grape-Nuts at an earlier period in his life, and kept from the use of foods that he could not digest, he would never have had appendicitis. That disease is caused by undigested food decaying in the stomach and bowels, causing irritation and making for the growth of all kinds of microbes, setting up a diseased condition which is the active cause of appendicitis, and this is more marked with people who do not properly digest white bread.

Grape-Nuts is made of the selected parts of wheat and barley and by the peculiar processes of cooking at the factory, all of the starch is turned into sugar ready for immediate digestion and the more perfect nourishment of all parts of the body, particularly the brain and nerve centres.

Read the little book, "The Road to Wellville," found in each pkg.

SHERIDAN CIRCUIT.—We have been cordially received, have a nice comfortable parsonage; beautiful new church house at Sheridan; have only been to two other appointments on the work, have been greeted by good congregations of nice intelligent polite people. Brother Lassiter has done noble work here the past three years and has made it possible for us to continue to progress. We are hoping and praying and expecting to work for a forward move all along the line. Brethren pray for us.

J. H. Bradford.

USSERY.—We have reached the parsonage on the Ussery circuit, and had a good day yesterday. Had a warm reception and hope for a good year. You will please change my address from 442 State street, Hot Springs, to Ussery, Ark.

H. M. Harris.

BEARDEN AND THORNTON.
—Dear Bro. Anderson: I have written a few notes in regard to Mt. Pleasant circuit, now a few words about our new charge, Bearden and Thornton. We arrived at Bearden two weeks ago today, and never have we been received more kindly by any people. On last Saturday night the young people preceded by a few of the older ones brought us many nice things to eat. It made our hearts glad and we spent a happier New Year because they came. But in addition to the "pounding," we have received many much needed gifts, for all of which we are very grateful.

Bearden is a thriving little town. A telephone system will soon be in operation, and then, as I understand electric lights will be put in.

I have not met the people of any other point except Little Bay; they greeted me kindly. I preached there on Christmas night and we had a good service.

We are hoping and praying that this may be the best year of our ministry and the best Bearden and Thornton has ever had.

Brethren, let us pray one for another.

Yours in the Lord,

F. C. Cannon.

Bearden, Ark., January 4, 1905.

HARRISBURG.—This is my second year in the Harrisburg station. We have been received royally and have had an unusual heavy pounding. We had no thunder, nor storm, but had the house and yard full of good people, both old and young, who know how to make glad the hearts of a Methodist preacher and his family.

This is indeed a pleasant charge. No man ever served a better, kinder and a more cultured class of people as a whole than we have in Harrisburg. I feel encouraged. Bro. M. M. Smith our presiding elder was with us on last Sunday and preached us a great New Year sermon at 11 o'clock and at night we had an installation service. Bro. Smith preached the installation sermon, which was another great sermon, after which we had a short talk

from Bros. Garver and Rooks in behalf of the Board, then closed the services with the Lord's Supper, which made it indeed a very interesting service.

So Monday morning, the 2nd day of January found us engaged in the first quarterly conference for 1905, with a large attendance and a fine report, and a raise on the preacher's salary of \$100 above last year. We are expecting great things of our church this year, and the best of all is, that God is with us.

Z. D. Lindsay, P. C.

MT. PLEASANT.—Dear Bro. Anderson: For a year and a half I served the Mt. Pleasant circuit, Monticello District, and I feel like I ought to say a few words in regard to the work and the people. During my stay, 116 members were added to the church, 85 on profession of faith; but the records will show a decrease in membership during the conference year of 1903-04, though there were twelve more, due to the fact that a number reported in 1903 as members had gotten letters and no record had been made of it, as I found by writing to the parties and inquiring in church conferences. Sometimes such a state of affairs is owing in part to the failure of pastors to report items to the secretaries as well as the failure of secretaries to do their duty.

The people on the Mt. Pleasant circuit make it a rule to pay all assessments against them. There are many who have the work of the church on their hearts, and rejoice to see souls saved. Some of the best meetings I have ever attended have been held on this charge. I can't help but think that some young men in the near future will go out from this work to preach the unsearchable riches of Christ. God grant that it may be!

The people showed me and mine no little kindness while we remained among them. Even after we were appointed to our present charge, many gave us presents which were highly appreciated. I shall not undertake to mention all who showed us special kindness during the past year, even if I could and you were disposed to publish their names; but I trust I shall ever hold them in grateful remembrance, and I write these words to express in a measure at least my appreciation for all favors bestowed.

May the Lord wonderfully bless the people, their pastor and his family, on the old Mt. Pleasant (now Wilmar) circuit this conference year.

Sincerely,

F. C. Cannon.

PIGGOTT, ARK.—I feel that it would not be doing justice to the good people of Piggott and community to speak no word of the warm reception we received at their hands.

First we are delighted with our new work and new district and new people.

On our arrival here we were met

FREE CATARRH REMEDY.

Trial Box of Dr. Blosser's Catarrh Cure Mailed Free to Any One Suffering from Catarrh.

Dr. J. W. Blosser, the celebrated Catarrh Specialist, offers a trial box of his valuable remedy to any one suffering from Catarrh, Asthma, Catarrhal Deafness, etc. The remedy is applied in the form of a warm medicated smoke-vapor, which being inhaled, makes a direct treatment of the diseased parts.

Wonderful success has attended the use of this remedy. Thousands of cases have been cured—many of them were of 15, 20, 25 and even 40 years standing. The cost of the treatment is only \$1.00, and a trial box will be mailed to any sufferer who will write at once. Address, Dr. Blosser Co., 102 Walton St., Atlanta, Ga.

at train with kind hearts and hands and were royally cared for until our things were arranged in parsonage; and we had hardly gotten home and straightened up when the people old and young crowded in with expressions of welcome on every face and in every hand in a material way.

There was left near \$40 in just such things as a preacher needs, and tokens of appreciation have been presented from bank, druggist, merchants and others. We feel that the spirit of the Lord is with us and that we will have a most glorious year. May God bless the people of Piggott Circuit.

Pray for us.

C. L. Castleberry.

PREFACHERS WANTED.—I want a preacher for a rail station, two Sundays in railroad town of 1500 people and two Sundays in the country, no parsonage, Salary \$300 to \$400. I also want two men for circuits with no parsonage, salary small, healthful location and great opportunity for doing good.

Send testimonials.

C. F. Roberts, P. E.

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\$50 reward will be paid for any case of Eczema that is not promptly cured with Ec-zine. Ec-zine will heal any sore or cure the worst skin and make it look like velvet. Thousands cured daily. Never mind what you have tried; forget the failures made by other remedies, but ask druggist to send for free sample of Ec-zine, which always gives relief and permanent cure, or write,

Boyd Chemical Co., A 425. Ashland Block, Chicago

\$3 a Day Sure Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 876, Detroit, Mich.

CORNING STATION.—Editor Arkansas Methodist: I am at this very pleasant station for another year. We have a very good start on our new year. Our stewards have advanced the assessment some for the support of the ministry. In examining the minutes of the last Conference, I find that only two Sunday schools in the Conference raised more money for all purposes than ours for last year, and these are at First Church, Jonesboro, and First Church, Searcy, both decidedly larger towns and larger Sunday schools than ours. Jonesboro has the only school that gave as much to missions as our Sunday school gave. We do not hesitate to say that our Sunday school raises more than any school of the same size in the state.

We have one of the finest Ladies' Aid Societies in the Conference; we have over sixty good active members, and they are always hard at work. They raised \$300 last year for parsonage improvements. We have a good strong "official board," made up from the best professional and business men of the town.

We are already planning to build a nice brick church this year and next, and hope to have the White River Conference meet with us in 1906.

Dr. Bennett was with us recently, holding our first quarterly Conference. Our people have fallen much in love with him. His sermons were soulful and edifying. After his sermon at night two men gave him their hand, asking for prayers. One of them went to his room and wrestled with God till most break of day, when the angel blessed him there. The other man was reclaimed.

We are hoping and praying for a good year, and believe we will have it.

Yours,

A. E. Holloway.

WILMOT AND PORTLAND.—I received my appointment Monday at noon and was upon the ground here the Friday following. I found no church at Wilmot, and had to hunt up the members by inquiring. I found and enrolled twenty-four, and added, by consent, three others, who were connected with a country class that had gone down. We have twenty-seven members now at Wilmot of whom thirteen are men. At Portland I found fifty-four members, of whom fourteen are men. So, I have eighty-one, fifty-four being women, twenty-seven men. At Portland we have a church valued at \$1,000. It is large enough for our needs and is neat and well kept. There had been no prayer meeting there for years. We started one which I and Prof. Andrews, a Baptist and principal of the public school, will lead turn about. Prof. Andrews is a good leader, and a gentleman of excellent standing and influence here. The beginning of this work is encouraging. I have had what are called large congregations here, although the entire white population of both towns would not

make such a congregation as many of our brethren preach to. Yet they are intelligent and appreciative hearers. Many of the white families here are educated people and educate their children well. They are worthy people, who, I shall feel, demand my best service. At Wilmot we are building a church, which will be an excellent house for the place. It will not be ready for use before spring. There is excellent pluck in the society there, and a brave leadership. This is a narrow field, about ninety per cent of the population of the country are Negroes. The Negro is demoralizing, every way. Business methods and all kinds of work go carelessly. There is no exact routine, no coming strictly to time. It is impossible to bring Negroes to any such system of work. It is waiting and guessing, may-be-so, as to what can be done, and this state of things, which is forced upon trade and industry, necessarily effects the church. Yet we have yielded to these conditions more than one needed to do, and made our church work to run by "fits and starts," rather by fits and stops; the fits being at very rare intervals and the stops very long. Organized steady-doing earnest work is the especial need. I have visited most of the members in their homes. They are in comfortable conditions, temporally. I have taken the names of outsiders, including the population of both towns. They are one hundred and thirty and most of them not accustomed to attend church. What can be done here I am anxious to prove. The Lord has laid the work heavily upon my mind and heart. My wife remains in Little Rock. Dear Mary; it is a trial to her, but she is with me day and night in her love and prayers. I am perfectly well, and while Mary keeps in fair health, I will do gladly any work intrusted to my hands.

J. E. Godbey.

CARLISLE CHARGE.—I am well pleased with my new work. I can't tell whether the people are pleased with the worker or not. However, I shall do with my might whatsoever I find to do. I have received a warm welcome, and am expecting a great victory for the Lord. My prayers and efforts shall be to this end, and I feel sure that these good people will co-operate with me, for they are as true as steel.

I find some footprints of Harrell, Henderson, Scott, Watson, Glover, Reveley and others. These all have friends here, some more, some less. But, of course, these people will like me better than any of them, if for nothing else, my good looks and winning ways. I hate to hear that the preacher assigned to Des Arc failed to go. Some as good people as ever lived are there. I spent three very pleasant years there; they treated me nicely. May the God of heaven bless them. I love them dearly.

J. H. McKelvy.

January 7, 1905.

KINGSLAND.—Bro. Anderson: Have been sick of lagrippe most of the time since I met you at our Conference, held at Augusta. One time only have I been permitted to hear preaching, and only one time have I been able to preach. L. C. Craig comes to Imboden Circuit. Our brother preached here, last Sabbath, and at Ravenden Springs. He knows how to preach and is well received. I am pained at the death of Bro. Brown. J. C. Brown was the best orator as to pulpit work we had in this country. Our brother was seldom on the floor at our annual sessions. I regarded Dr. Brown as the most unassuming man for his attainments and gifts I ever met. A good and great man is gone. May the blessed Lord deal tenderly with his family left behind. Your article respecting Dr. Brown, Bro. Anderson, was fine in the superlative degree.

Fraternally,

J. F. Armstrong.

AUGUSTA.—At our last Conference I was sent to Tuckerman and Kenyon, a good charge, a big-hearted, whole-soul people, in a fine country. I stayed two weeks, visited about sixteen families and preached twice at each church. But after the death of Dr. J. C. Brown, the authorities changed me to Augusta. I am here with my family in a pleasant charge in the midst of a very kind and generous-hearted people, who have received us very kindly. We have found many friends of our worthy predecessor, Bro. W. M. Wilson, who left things in good shape. The most efficient Ladies' Aid had pretty well furnished the parsonage with such furniture as an itinerant preacher needs, and we are now comfortably situated and ready for work. These good people have received us kindly and given us many good things to eat, and have given evidences of a willingness to co-operate in carrying forward the great work of the church, and we are hoping for and confidently expecting a year of great success.

A. F. Skinner, P. C.

Mt. Home, Ark., Jan. 9, 1905.

Dear Brother—In my note in last week's "Methodist" you make me say that we raised \$90 when it should be that we raised 90 per cent of our collections. Will you be so kind as to make this change? We raised \$156. Truly,

J. J. Galloway.

LONOKE, ARK.—At the late session of the Little Rock Conference we came as a transfer from Memphis Conference, and Bishop Key appointed us to this delightful charge. We moved in December 18, and have received a hearty welcome from this good people, and everything bespeaks a year of usefulness and advancement. Your brother in the work,

B. B. Thomas, P. C.

MT. IDA CIRCUIT.—After a very long overland drive from Hamburg, Ark., to Black Springs, Ark., we are finally housed and at work. The people have been very kind to us and we appreciate it very much.

Last Friday night we were pounded by the people of Black Springs. They brought us such things as a preacher's family need to eat. As the circumstances of the occasion prevented us from formally thanking them, we now take pleasure in so doing. We are praying that God may so bless us spiritually that we may be a blessing to others.

C. L. Williams.

KNOBEL.—Dear "Methodist": We are all together with one accord in one place. We expect to tarry here until the Bishop speaks again, unless the Lord calls us home. Some things have fallen upon us in a liberal way already. The young people gave us a good sound pounding; the older people have shown their appreciation of us and the cause in many other ways. We have done some repairing on the parsonage, but there is much more needed.

Wife has organized a Home Mission Society, and we have a fine Epworth League and two fine Sunday schools; one church house under way at Peach Orchard. I am hoping for a prosperous year spiritually. Only three church houses in Knobel, the Catholic, Baptist and Methodist. We are in the ascendancy, but all seem to be at peace. Fraternally,

J. R. Edwards.

Jonesboro District.

I have just received a letter from the missionary secretaries, Drs. W. R. Lambuth and Seth Ward, urging that our assessments for Foreign Missions be paid by March 31. This statement in their letter should move us all to immediate action: "Appeals, frequent and urgent, are coming to us from the foreign field. Many of them are of great importance. Some of them represent the most pressing need. Our ability to give the help that is asked depends upon the receipts of the treasurer within the next three months."

The fiscal year of the Board of Missions ends March 31. Now can not and will not every charge in the district collect and send to Brother A. L. Malone, treasurer conference board, Jonesboro, Ark., the whole amount of their assessment for Foreign Missions by the last of March? I held North Jonesboro quarterly conference last night. The pastor told his officials that they must do that very thing and they all concurred. If we will pay that and the Church Extension assessment this winter we will help said boards and make it easy to finish up later on and also meet demands as they fall due.

M. M. Smith.

If the Baby is Cutting Teeth

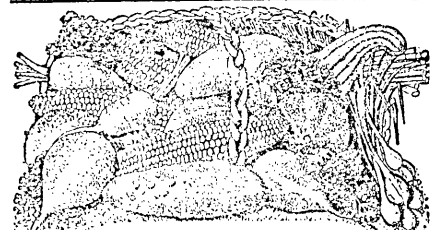
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Paragould District—Latter Part of First Round.

Maynard Ct., at Maynard...Jan. 20, 21
Pocahontas Sta.Jan. 22, 23
Smithville Ct., at Wayland Spring.
.....Jan. 28, 29
Imboden Ct., at Ravenden...Jan. 29, 30
Gainesville Ct., at Oak Grove...Feb. 4, 5
Swifton Ct., at Alicia....Feb. 10, 11
Mammoth Spring.....Feb. 12, 13
Reyno Ct., at Old Reyno...Feb. 17, 18
Knobel Ct., at Knobel....Feb. 19, 20
Pocahontas Ct., at —....Feb. 25, 26
Lorado Ct., at Lorado....Mar. 11, 12
Z. T. Bennett, P. E.

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OBITUARIES.

MAYFIELD—Little Rachel L., infant daughter of James L. and Nannie May Mayfield, was born August 22, 1904, and departed this life November 24, 1904. With sad hearts we laid the body of this beautiful sweet babe away in the cemetery at Bull Run Chapel, Pea Ridge, Benton County, Ark., to await the resurrection morn. Oh, how hard for us to get our hearts and minds ready to humbly and trustingly say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" To the bereaved ones I would say, that you cannot bring little Rachel back, but if you will live right you can meet her again in the sweet by and by. "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." May God bless the parents.
I. T. Rice.

Bright Water, Ark.

MOSS—Elizabeth J. Moss (nee Bryant) was born in Tennessee, March 20, 1824, and was married to O. W. Moss, November 2, 1848. To this union was born nine children, eight of them living, and all at the burying but one. Ebey Moss of Prairie Grove is a preacher in the Baptist church. Sister Moss was converted at the age of 16, and joined the Methodist church, and lived a devoted Christian life. Her last words were, "I see Jesus." Died December 5, 1904.

G. B. Griffin, Pastor.

WILLIAMS—On Saturday, November 25, little Wallace Williams, son of J. C. and C. E. Williams, departed this life after a short illness, aged 3 years 4 months and 9 days. On the 26th little Wallace was gently laid to rest in the Bethel Cemetery. There was a host of sorrowing friends and relatives present to pay the last sad respects to little Wallace. Very sadly father and mother I would say, "Weep not for him, for he is happy now with his little brothers and sisters; they have met to part no more."

T. J. Shaddock.

BATES—Mrs Emma Lillian, wife of Rev. J. F. E. Bates, of the Arkansas Conference, M. E. Church, South, was born at Perryville, Ark., January 11, 1880, and was the daughter of M. G. and Martha Senyers. She ascended from the parsonage at Danville, Ark., September 28, 1904. At the age of 19 she was converted under the ministry of Brother Bates and received into the church by Dr. A. C. Millar. From the time of her conversion she lived a devoted Christian life. On November 9, 1899, she was married to Rev. J. F. E. Bates, and at once started out to make a faithful wife for an itinerant preacher. In this she succeeded well, showing remarkable skill in adapting herself to every class, and making them feel that she was in sympathy with them. The matter of changing from place to place may be thought by some to be an unimportant matter in the life of the preacher's wife, but in fact it is her greatest difficulty. This Sister Bates met bravely and seemed to overcome with ease. At London, their first charge, on the Dardanelle Circuit, their second, and at Danville, their last work together, she was greatly loved by all. She was the mother of two children, Mary Lucile, aged 4 years, Lillian Grace, age 2½ years. These are left never to know mother's love, but our Father who smiles upon the orphan will take care of them until they meet over yonder. If we were called upon to write down the chief characteristics of her life we would unhesitatingly say, modesty, for, above everything else, this womanly virtue crowned her life. While their presiding elder and living near them at Dardanelle, I don't remember to have ever heard her speak an immodest word, or of see-

ing her do an immodest act. She was unpretentious, never tried to shine, yet her life shone upon all about her. She was patient and gentle. If she ever had any grievances, she kept them to herself; ever tried to follow her Savior and help her husband in his work. Many other things might be said, but this says it all, She was a Christian. She knew it and others knew it, and she died happy in her Savior's love. Personally, I feel that earth is poorer and heaven richer. May our Father comfort the bereaved husband and loved ones, and take care of the little children.

Wm. Sherman.

FERGUSON—Andie Lynn, little son of Mr. and Mrs. R. E. Ferguson, was born May 9, 1903, and, after suffering for a week with congestion of the brain, died November 18, 1904. Little Andie was the pet of the home; he stayed just long enough to nestle himself in the hearts of all who knew him. Andie was an exceptionally bright child for his age. Sometimes it is hard to understand God's dealings with His people, and yet if we love God we have the promise that "all things" shall work out for our good. I would say to the bereaved parents and grandparents, "Turn not to Union Graveyard to find Andie; his little earthly body is there, but he is with the loving One who said, 'Suffer little children and forbid them not to come unto Me, for of such is the kingdom of heaven.' God will take care of your treasure until you get home, and then you will understand why God took him first." Little Andie's name is on the Cradle Roll in Carr Memorial church, Pine Bluff.

J. R. Dickerson.

PRYOR—Mrs. Elizabeth J. Pryor (nee Wesson) was born in Hempstead county, Ark., in 1850; joined the Methodist Episcopal Church, South, in childhood; was married to Mr. Pryor in 1867. To them were born three children, two of whom are still living, E. W. and J. H., Jr. She was indeed a strong Christian character. She was always in the front line in all Christian work, and especially the benevolent. Her hand was always open to the poor. They did not have to seek her, she sought them. It was joy to her when she could relieve suffering and want. Many call her blessed. As far as she was known she was loved. Strong men wept when it was known that she lay suffering and dying. With suppressed voice they would inquire of her condition. For years she failed not to bring or send flowers to be put upon every newly-made grave, whether stranger or acquaintance. Others might forget to bring the flowers, but Sister Pryor would never fail. It was a loving service to the many grateful friends when they covered her grave with beautiful flowers. A Methodist preacher never had a truer friend and the family of her pastor a more willing and cheerful helper. She will, in this, as well as every other relation to our church, be greatly missed. Her's was a fruitful life. She departed at the family residence, at 9:30 p. m., December 3, 1904. The funeral service was at our church, at 2:30 p. m., December 4. All could not be seated who came to weep with the sorrowing family. There was scarcely a dry eye among the large audience and truly no heart that was not in deepest sorrow with the grief-stricken family. Her life is a call to her loved ones and all her friends to follow her as she followed Christ. Let's follow. May God forsake us not, but satisfy us early with thy mercy. May God comfort the lonely and grief-stricken husband, the sister, two sons, their wives and precious children, and bring them all safely across life's fitful sea. Oh, may there not be one of

them missing at the last roll call! Their sorrowing pastor,

W. C. Hilliard.

Hamburg, Ark.

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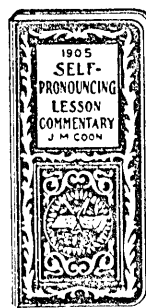
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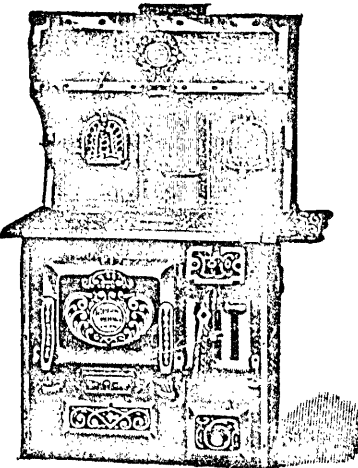
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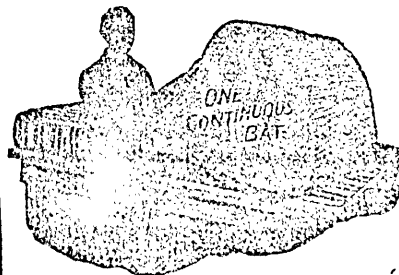
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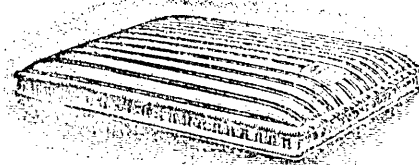
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